

*The*  
**CHRONICLE**  
*of the*  
**LONDON MISSIONARY SOCIETY**

1927

TO BE TAKEN UP  
CONTAINS



I-7

TO BE RETURNED  
TO THE EDITOR,  
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# The **CHRONICLE**

of the  
LONDON • MISSIONARY • SOCIETY



"All power is given unto Me...  
Go ye therefore and teach all nations...  
Lo, I am with you always."

The Call to our Churches is a Call to You

# :: ANNOUNCEMENTS ::

## THE REGISTER

### Arrivals

Mrs. C. H. B. Longman and two daughters, and Miss Ellen Luxton, from Tientsin, August 26th.

Mrs. E. Y. Scarlett and son, from Tientsin, July 29th.

### Departures

Rev. P. and Mrs. Hannah, and son, appointed to Nauru Island, South Pacific, per ss. *Chitral*, August 12th.

Rev. C. D. Cousins, returning to Hong Kong, per s.s. *Malwa*, from Marseilles, August 26th.

Rev. H. Sumitra, B.A., returning to Bellary, South India, per s.s. *Rawalpindi*, August 26th.

Rev. R. and Mrs. Sinclair, returning to Martandam Travancore, and Dr. Olive Newell, appointed to Jiaganj, North India, per s.s. *City of Poona*, August 27th.

Miss K. B. Evans, returning to Shanghai, via South Africa and India, per s.s. *Carnarvon Castle*, September 2nd.

Rev. R. L. and Mrs. Turner, returning to Lawes College, Papua, per s.s. *Arabic*, April 30th (omitted from June CHRONICLE).

### Births

BLACK.—On July 16, at Karuizawa, Japan, to Mr. and Mrs. Adam Black, of Shanghai, a son (Alistair Kellas).

NEWELL.—On July 29th, at Coimbatore, South India, to Mr. and Mrs. H. W. Newell, a daughter (Margaret Honor)

### Marriage

LAWRENCE—MCDINE.—On August 22nd, Ralph Barnard, only son of the Rev. W. J. and Mrs. Lawrence, formerly of Bangalore, South India, to Levina Elizabeth, elder daughter of Mr. and Mrs. McDine, of Chadwell Heath.

### Death

MORGAN.—On August 14th, suddenly, at Hythe, the Rev. Ithiel M. Morgan, of Rochester, formerly of Calcutta, 1909-17, aged 43.

### Contributions

The Directors gratefully acknowledge the following anonymous gifts: A.H.W.B. £1. From "A Friend," a diamond bracelet to be sold for the funds.

### Our Stamp Bureau

Are you starting a stamp collection for your boy? Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. Earl, 4, Westcliffe, Kendal.

### M.A.C. Rally, City Temple

On Friday, October 21st, at 7 p.m., a great Rally will be held in the City Temple. Young people are specially urged to attend. The chairman is Dr. Harold A. Moody, and the speakers, Dr. Harold Balme (of China) and Rev. A. T. Peters, M.A., B.D.

### M.A.C. Prayer Meeting

The Monthly Prayer Meeting will be held in the Committee Room (top floor) of the Mission House, on Friday, October 21st, at 5.30 p.m. Mrs. H. M. Chaffey, M.A., Director for the Kensington Group, will preside.

### Wants Department

Mr. Baker would be very grateful for the gift of two bicycles for the use of native evangelists in the Bezanozano country, and for gramophone records.

Mr. Griffith Quick, of Mbereshi, would be greatly helped by the gift of a portable organ.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48 Broadway, Westminster, S.W.1., before sending gifts.

### Luncheons for Business Women

These Luncheons are held in the Memorial Hall, Farringdon Street, from 1 to 1.50 p.m. Charge for Luncheon, 1s. 6d.

October 12th—"Gandhi's Message to the British People." Speaker: Miss Lester.

October 26th—"New Problems in China." Speaker: Dr. Balme.

### Swanwick, 1927

Mrs. Crane has a piece of jewellery lost on the sports ground and will be glad to return it to the owner if application is made.

### High Leigh, 1927

Photographs of the Chairman, Dr. Lew, and representatives from overseas, and also of High Leigh Chapel, etc., are available price 7½d. each, including postage. Apply Mrs. A. J. Hatley, 6 Lyndhurst Road, Higham's Park, London.

### Luncheon Hour Talks to City Men

These Luncheons are held in the Memorial Hall, Farringdon Street, from 1 to 2 p.m. on alternate Wednesdays, and the charge is 1s. 6d.

October 5th—"Will China Respect Christianity?" Speaker: Dr. Timothy Lew (Dean of the Faculty of Theology, Yenching University).

October 19th—"The Reality of Christendom." Speaker: Dr. Cyril Alington (Headmaster of Eton).

### ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

### LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

# THE CHRONICLE

Of the London Missionary Society

OCTOBER, 1927

## Every Man to his own Religion?

By Dora H. Southgate  
Salem, South India

PERHAPS when one is a new comer one sees things more in black and white. This week comes a letter from the Mission House talking of withdrawal. I go round the schools and little Christian community, they are working comparatively well and quietly.

One wonders.

Then comes a note, "The smallpox festival is being held in the town, would we like to see it?"

The smallpox festival is merely the people's method of delivering themselves of this disease.

We go down. We pass great crowds, some straggling home, some in procession. The latter have baskets on their heads prettily decorated with fruit and flowers and lighted candles—gifts for the god. These they take to the temple, offer them there before the god, then, returning to their houses, they eat the food thus dedicated.

Here is a woman dripping blood from her mouth. She was very ill, and vowed to her god if she was made well she would go to the temple and run a skewer through her tongue. (What a conception of God!) She has just fulfilled her vow.

Here comes a hellish row of drums, pipes and other instruments. Small decorated cars are being drawn by men with faces that, despite their efforts to appear unmoved, wince every now and again. In their flesh are driven hooks, a small car is attached to these by means of a string and is drawn

so. Around them is a noisy crowd of men and women. We stop and talk to them. They produce long spikes and show us the marks in their bodies where these have been driven in.

We go into the bazaar street and stand on the roof of a house near Mariamman (smallpox goddess) temple. Below, men with bowls of fire on their heads are dancing.



Photo by W.J. Hatch

A Festival of Blood in South India. The Priest in the centre is covered with blood

## Every Man to his own Religion?

The crowd is dense; there is scarcely a footspace between them. Inhuman misguided humans. Two men, their faces painted scarlet, with tawdries on their bodies, and sham horses, are dancing in the midst of an appreciative group. Their movements and expressions are repugnant.

A small boy goes by painted all over with black spots, and is shown before the god. It insures him against the disease! A Brahmin remarked to us he was probably a temple boy, i.e. consecrated to a life of immorality. A little chap of about ten!

A row of beggars is just beneath, their deformed, maimed bodies rolling to and fro, and their handless arms flung out to the crowd as they raise their drone for alms. People drop a few grains of rice, and sometimes a copper, as they pass.

Men go by with a plantain, blood-stained, stuck on a spike. Round the temple is a steady continuous procession of those who have offered, and those who are about to offer. Other years, in a street beyond, blood has flown freely from the severed bodies of sheep and goats. This year the Government has made an attempt to prevent this. Now only one or two headless chickens are carried by. All the time a heavy din of instruments and voices is kept up. The air is hot and sultry. Men go by whose faces are full of lust and cruelty. Little children are brought with the rest, their little ears and eyes open wide for every impression.

I turn to a woman near me and ask her if she believes in all this. She answers in an awed tone, "Yes. Yes." Other women are round her, ragged, hair dishevelled. One woman is suckling a child of two or three years of age. The next moment at a slight

provocation she slaps the child smartly on the face, her own face that was hitherto soft assuming a fiendlike expression. There are seven or eight women on this roof, they probably all live in one house, two or three of them the wives of one man.

A woman said the other day she had become a Christian solely that her small girl child need not be married!

This is humanity in the raw, and it is awful. Some people say every man to his own religion. The only reply to that is—THEY DO NOT IN THE LEAST KNOW WHAT THEY ARE TALKING ABOUT. THEY SHOULD COME AND SEE IT. Hear it. Nature "Red in tooth and claw." You want to see human nature like this and, standing looking at it, realise all the moral rot that lies underneath it.

This is how they fight smallpox. They bring it in with them, huddle in insanitary crowds, and bribe a vindictive deity.

Thus they think of God who made the beauty of the sunset and a little child's foot!

It is true that, with the western-educated, western-influenced, it is not so, but they are but a drop in this great teeming pool of humanity.

We are talking of withdrawal. Can half of us really know what we are talking about? Do we know that we are really saying that women shall continue to be mere property, that children shall continue to learn only vice and superstition and that men shall be left to continue to wallow in their own brutal lusts? And why? If the West could see the East really as she is, she would give not of her superfluity only.

"When saw I Thee hungry and fed Thee not . . . ?"

"Depart from Me, I never knew you!"

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## Childhood

*By self-tormenting thou shalt never know Him :  
By rite and ordinance thou shalt ne'er come  
nigh Him :*

*Thy mighty-worded doctrines, but proclaim  
aloud*

*Thine utter ignorance concerning Him ;*

*Not by ceremonies duly done,*

*Not by works most piously performed,*

*Not by narrow-hearted creeds,*

*And not by dark austerities thou reachest Him.*

*Cease from all thine anxious careful searching,  
And be a child again, His child.*

## By Kashmir

(From "The Guardian," Calcutta.)

*Come : He calleth :*

*Come, as a child comes running to his mother's  
knee :*

*No doubt has he that she is there and loves him :  
He only comes to her, in simple trust :  
And lo, there in a moment he is safe,  
Held strongly in her love.*

*Thus, thus is God :*

*Thou needest but a simple trust,*

*But a childlike heart, my soul,*

*And thou shalt know and feel and see*

*The eternal God Himself.*



# Home from Tanganyika

By E. H. Clark  
of Kawimbe



MY wife and I have just had a wonderful journey from our station in Central Africa. We have passed through the line of Missions which connects us with South Africa, beginning with the isolated missions up-country, and gradually approaching the more civilized districts where problems are absolutely different from those which confront us in the interior.

We decided to travel South rather than North for two reasons. One was that as the Mission's treasurer it was necessary for me to co-ordinate and report all the expenses of our various stations before leaving, and the other was that we had nowhere to send a little batch of my wife's girls. They had no homes at all to go to so it was necessary to take them to our most westerly station Mbereshi, 250 miles away.

We left Kawimbe with my wife in a wheel chair, Miss Andrews and myself on bicycles, and our first night was spent in Abercorn, our nearest town. We slept in a house that night, and next day we intended to reach Niamkolo, where we have a flourishing church of 140 members, and a little cottage that I built a couple of years ago. We did not reach Niamkolo that night, for, crossing the arm of Lake Tanganyika, which separates Niamkolo from the Abercorn made road, in our little steel-boat, a storm arose and we had to put in quickly, set up our tents and camp. It was raining, and my wife was carried quickly into a village there, and welcomed by the headman, and before I had got the tents into position a patient of hers, a man who had had awful sores on his legs so that he could only limp in to her a few months before, and who had had the wonderful healing injec-

tions which we have learnt to give, appeared perfectly well, to help us. Within a few minutes he had brought his catch of fish as a present to her. It was soon boiling on the fire, and by the time our tents were ready there was a hot meal awaiting us. We reached Niamkolo next day, and spent several days there. The people came in from twenty-two villages to say good-bye to us, and we had services, Church meetings, and a happy Sacrament.

Our dear old village pastor brought a lump into our throats, as after the great Sunday Service there, when the time to disperse arrived he stood, and holding both hands over his head, begged all to stand with uplifted hands who would pray for us that we might be taken home safely, that God would make smooth the waves on the great sea and give "Mama" health again that she might return strong and well. The whole congregation arose and stood with hands to heaven like Moses of old, praying for us.

From Niamkolo we went on to Kambole, a two days' journey, up the great hill, a



Mr. and Mrs. Clark on a Tandem Bicycle in Central Africa

2,500 feet climb. I had arranged that my wife was to be carried to the base of the hill, pulled up the hill by two youths and carried again at the top. That worked out all right, but a mile from the top of the hill I came upon my wife sitting by the wayside; she had put two of her tired little maidens in the hammock, and was waiting for me with our tandem bicycle that she might ride on that. And to my delight it was I who was the more tired when we reached Kambole, so far had her strength even then returned.

Kambole is Mr. Ross's station; it is there that he is attempting a new thing in Mission work in our country. One of the great difficulties of our district is that there are not sufficient Europeans in our country to give work to all the wage-earning natives. Every able-bodied man in the country has to pay 7s. 6d. annually as tax to the Government, and as many have no means of earning even that sum they are faced with two alternatives, one is to go to gaol as a tax defaulter, the other is to go to the mines six weeks' journey to the South or to the plantations six weeks' journey to the North. In either case home life is broken for at least a year, and the men are thrown into terrible temptations where they go, and the women are subject to many temptations at home. Mr. Ross has tried to remedy this by providing employment at Kambole. He has planted coffee on the hills and some

day it may pay its way, he has planted wheat and maize, and has saved some hundreds of natives from the dread of the taxgatherer and from leaving their homes.

From there we started our journey proper, my wife quite fit to accompany me on the tandem bicycle. We passed through Mpolokoso where we worked two years last term and saw its new church of which they are justly proud, built almost entirely by the people themselves. There we spent two or three days fixing up the year's accounts, and thence travelled on to Mbereshi. At Mbereshi we saw for the first time the girls' school which the three ladies appointed there have worked up until it numbers over 100, and, of course, contrasted it with that which my wife has been trying to do at Kawimbe. Their school material, their quarters, the literary education given are all in advance of ours, but when I thought of the tears of our little maidens who had to part with the babies they had learnt to look after, wash, feed and even knit for, I was glad we had our own methods too. Our little maidens learn to read and write, and some of them get into the Normal School into Standards 1 and 2. They learn to knit, to sew, to wash their clothes and cook their food and they learn a lot about the proper care of infants. We left our little bevy of maidens at the Mbereshi school while we were on furlough and we called them to



The Girls of Kawimbe Study Infant Welfare this Way

## Home from Tanganyika

say good-bye and to counsel them and pray with them. The picture of those little maidens sobbing brokenheartedly remains with me, and makes me glad that we have a home and love for destitute girls.

At Chibambo, we crossed the upper Congo and entered the Congo Free State. We spent two days on that mighty river in a little steel boat, and then suddenly were rushed into civilization. A motor lorry carrying 2 tons of fish from the Congo to Elizabethville was our vehicle, and we shall not soon forget that ride, 135 miles long, which took us eleven hours. It was a road flooded by constant rain, traversed daily by motor lorries so that the ruts were deep and dangerous. How the driver succeeded in getting through without being deeply bogged was a wonder. Many times we had to get out while a possible path was sought for; however one was found each time, and by 11 o'clock at night we arrived at the Belgian town of Elizabethville. The town is a large one, as African towns go, three-quarters of the world's supply of copper coming, I think, from there. The L.M.S. and Brethren supply the mission with the greater part of its books, for the language spoken by the native at Elizabethville is Bemba, just as it is in all the other missions through which we had passed from Mpolokoso onwards. We found lady missionaries, as well as a married missionary in residence in charge of the school work. A fine native hospital there, with properly trained nurses and doctors in residence, is run by the Government. We saw several of our own pupils, and gave them I hope good counsel. At Elizabethville, after rather an anxious time visiting Government officials, both Belgian and British, concerning passports which were in perfect order, and customs officials concerning luggage, of which we had by no means a vast quantity, we were able to get on to a real railway train and embark for South Africa. After two days and two nights in the train we had our first break. We got off at the

Victoria Falls and waited for the next train, so had the delight of two wonderful days exploring the marvels of that grand scene where the Zambezi river, a mile and a quarter wide, drops 400 feet into a chasm only 300 yards across. The wonder of the rainbows on the spray there, is among the most delightful memories of our journey.

Our next break after another day and night in the train was to see two of our own missions, Hope Fountain and Inyati. Girls come to the Hope Fountain school and boys to the one at Inyati from all parts of the country around, and are taught to be better citizens and better wives and mothers. Spinning, weaving and potmaking are taught; but to us the wonder was that the girls and boys both were willing and able to pay £6 a year fees, and that everything made in the school commanded a ready sale so that all local expenses were met locally, and that the Government made a sufficient grant to support two of the lady missionaries. With very little cost to the Board, youths and maidens are being trained who will in the future be the blacksmiths, the carpenters, the builders, the weavers and pottery makers of their own people. Many of them will be turned out capable of teaching others, and all are being taught under Christian influences.

It was altogether new to me, this institutional work, away from native villages; the teaching of sons and daughters of the people who want them taught so that they may in time go home Christian youths and maidens to help their own people. Many a suggestion we got which should improve



"Our Little Maidens Learn to Read and Write"

our methods, but the self-support of these schools which I envy so much seems to us impossible. We counted up to see who could pay £6 a year fees. In our district, with the exception of a few highly paid Government clerks, I doubt whether there are a dozen men earning £6 a year. In South Africa there is civilization, multitudes of white men and natives with money to spend for what they need; in Central Africa we are far from it, and neither the half dozen whites nor the thousands of natives are able to pay to educate the youths and maidens of our land. The day may come when mines are found in our district or railways come or other means of transport are devised, when Central Africa, too, may be able to support its own work and educate its own sons and daughters, but the day

hasn't yet arrived. When it comes may our folk be found worthy and prepared. The last visit we paid before our three weeks voyage on the blue waters, was the climax, Tiger Kloof. At Tiger Kloof, where now there are ten European teachers, eight of them married men with their wives there too, and four unmarried ladies, one sees a Missionary institution carried to its highest type. The sum of £3,000 a year is paid by natives as fees, and nearly 300 youths and maidens are given the best education that can be devised for them by European and Native teachers alike. So good is this education that £4,500 is paid to Tiger Kloof by the Government also, and the whole institution only costs our Society a few hundred pounds. Once again we got many hints, some of which we hope to be able to make use of among our people.

## LAYMEN JOIN IN THE CALL

*In the following letter seven laymen, whose names are widely known and honoured in the Congregational Churches, join with the denominational leaders who signed the call. The names of those who sign this letter are:—*

Sir ARTHUR A. HAWORTH (Manchester)  
Mr. OWEN KENTISH (London)  
Sir ALFRED SARGEANT (Hove)

Mr. HARRY F. KEEP (Birmingham)  
Mr. CHARLES E. PRICE (Edinburgh)  
Mr. ANGUS WATSON (Newcastle-on-Tyne)  
and Mr. F. O. WILLS (Bristol)

**T**HE call to our Churches from the Chairman and Secretaries of the Congregational Union, published in the September Chronicle, is so important that we feel it ought to be followed up immediately by action in the Churches and auxiliaries. If the Directors are to decide in December whether it is necessary to withdraw from part of the work, steps should be taken at once to inform our Church members of the position. It ought to be made quite clear to everyone that the deficiency has arisen through the world-wide rise in prices, without a corresponding rise in income.

An accumulated deficit of £46,000 is a serious thing, and the Directors do well to ask that if the present stations in the Field are to be kept, there shall be an assurance of an annual increase of £25,000 in the subscriptions.

We do not believe that the resources of the Congregational Churches will prove unequal to this increased giving, when once the call of Christ is heard. The further effort will prove an advantage to the Church, if new subscribers are led to see their duty. The Church, like the State, is called to "save itself by its exertions".

The L.M.S. has a great record of which we are all proud, and it is already so closely

identified with Congregationalism that it is impossible to regard them as separate. But it will be a great advance if all the members of our Churches feel, as consequence of the new call, that the responsibility for backing up their messengers abroad is laid upon them.

Withdrawal from any particular area may be honourably accomplished if it can be shown that the work of the missionary is finished, but to withdraw because of lack of determination is bad both for the Field and the Church. In any case the Christian Church cannot find any satisfaction in reducing its missionary work while a thousand millions have not heard of the World's Redeemer.

As Congregational laymen who are not Directors of the L.M.S. we desire to commend to our friends in the Churches the appeal which is now being made, and to urge that all possible means be adopted to obtain the needed support. Much may be done in some places by small periodical gifts, in others the first need may be for fuller knowledge. The means to be adopted will be best known to those who have the charge of the missionary interest in each Church.

We must go forward. It can be done if every power is brought into subjection to the Master.



THE present needs of the L.M.S. might have made "Swanwick, 1927" an S. O. S. Conference. It might have been imagined that the friends of the Society would meet at such a time with depression in their hearts. But this was not so. There was seriousness but not despair; a stern call to service, but no gloom, as though the resources of the Holy Spirit had been found wanting. There was emotion, but emotion translated into practical resolves. Swanwick brought a Serious Call to a life of service on a new and worthier scale.

It was a very large Conference, rich particularly in youth. The thought came to more than one member that the L.M.S. will be saved by its youth. When this youth returns to the Churches, will it be welcomed? The jests of a Conference cannot be translated to others who were not there; all that can be said to them, if they remark, "We don't see what there was to laugh at," is this: "Don't you wish you could?" There was in the Conference that hilarity which is a sure evidence of the work of the Holy Spirit. More need not be said.

All of those who were present will remember with gratitude and affection our two Chairmen; better there could not have been. Morning by morning we were made to think and led to penitence and to prayer by the words spoken at the opening session.

It was a Conference concerned with the facts of the world. With the help of Professor Brookes and Dr. Balme, the members were able to grapple with two of the great realities of the present hour—the race-problem in Africa, and the problem of nationalism in China. Our missionaries—who could help being proud of them—took us to all our fields, and Mr. Barradale, fresh from the Southern Seas, made us see with new eyes the glorious inheritance of the L.M.S. in the Southern lands, which were its earliest charge.

No member of the Conference could fail to carry back a clear picture of things as they are in the fields of our Society. There were no eloquent generalisations; facts were trusted to speak for themselves. And "with-

drawal" will have a new significance for those who know, *from what* the aid of our people would be withdrawn if that dark possibility came to pass.

Then the meaning of the call for home service was set forth without any attempt to evade the difficulties. The speakers did not try to make our flesh creep. They were filled with high courage themselves, and they tried to inspire others with that courage. But it will not be laid to their charge if those of us who listened, go back to our Churches and do nothing to publish the Serious Call. We must raise £25,000 more from the Churches during the current year. And at Swanwick there were hundreds of hearts, ready to say, "By the splendour of God we will!"

E.S.



The Two Mac's  
Chairmen of the Swanwick Conference  
Miss Dorothy Mack Smith and Rev. McEwan Lawson

# HERE AND THERE

## Slepe Hall, St. Ives

The famous Eastern Counties school for girls in Cromwell's old Huntingdonshire town has a great record in regard to its interest in overseas missions. Since 1883 the pupils and principals have contributed £2,200 to the cause, and have opened channels for sympathy to many parts of the world by their special gifts and by their friendship with those abroad.

The Society is greatly indebted to Miss Lloyd and her fellow workers for the generous welcome they always give to visiting representatives of the L.M.S.

## Philip of South Africa

Prof. W. N. Macmillan, of Johannesburg, has written an important book on Dr. John Philip, of South Africa, which Messrs. Faber and Gwyer are issuing at 21s. It is called *The Cape Colour Question*, and deals largely with the great work accomplished a century ago by Philip and other missionaries of our Society in securing the freedom of the Hottentots in Cape Colony.

We hope to give a résumé of the book in due course.

## How we look to an Indian

The Rev. H. Sumitra, B.A., of Bangalore, who has been a welcome visitor in many churches in Britain this year has been impressed by the high standard of teaching in our ministry: He writes: "Some of the finest English preachers of to-day are in the Congregational Churches." The forms of worship however leave something to be desired. The arrangement by which the members sit facing the organ, the choir and the preacher are not helpful, he thinks, to reverence and devotion.

Religion in India is more contemplative, and less bustling than in Britain, but after making allowances for this difference, Mr. Sumitra has not felt reconciled to notices from the pulpit on such subjects as bicycle races and tennis tournaments, and he is not sure that the mention of these activities is necessary for the young people in the

pews because he has seen young men and women who attend student meetings thrilled by simple and sincere devotional exercises.

## Through Indian Eyes

"Dr. Somervell, of the Neyoor Medical Mission, Travancore, is such a familiar figure in this district that the hospital under his charge has come to be termed "Somervell's hospital". His life and work afford themes for deep contemplation from many viewpoints. His having taken up missionary work gives the key-note to his character. His realisation that all God's creation, high and low, are alike in his eyes, and to look down upon an ill-fed, half naked, illiterate fellow-being as unworthy of any association is irreligious and inhuman, is explicit from his candour, and privileges extended to indifferent people. In fact he is transported into the world of ecstatic joy in the company of innocent little children who could know nothing about life's trials and difficulties, and is over-particular in the matter of rendering medical relief to the poor and afflicted. The toot of Durai's Car would make the struggling child relinquish its fight and barter for a drive in it whithersoever he goes. This great philosopher—for he is nothing less—does not possess a striking personality; of middle height and not altogether clean-shaven, Dr. Somervell is slim in proportions. He shifts about indifferently dressed and controls his car very dexterously. If you looked at him, and he recognised you, he is sure to prick a smile in you however serious and long-faced you might be. He has little consideration for himself as an expert hand at operations, and his respect for Indian Courts is of a very high order. He never chooses to make his presence in court on occasions when he is cited as witness, but waits outside till he is called by name among the roll of others. Inside, he does not wish to be preferentially treated, for he takes his stand in the witness box as any other common folk summoned for the purpose. His humour does not desert him even there, and he does not spare his adversary when he is tickled by professed exponents of law."

(From the Malabar Champion)

### Making Good Africans

The *Times* of August 17 contained a resumé of our Swanwick Conference doings.

Unfortunately a negative was omitted in one sentence which read "They must try to make good Africans into good Englishmen." This should obviously have begun "They must *not* try."

### Book Talks

A group of enthusiasts carried out a happy idea last year in one of our Home Counties Auxiliaries. They held eleven meetings at different churches in their area at which the programme was quite a new one.

Three members of the party gave short descriptive addresses on three of the books on India recommended for study last season: *Going East, India and her People, The Indian Outlook*. The other items were solos, Chairman's summary and opening and closing hymns.

Books were on sale at each meeting, and they sold £11 worth. There was a joint exhibition afterwards at which another £22 was taken for literature. This is a service young people might render the Society in other places. *Verb. Sap.*

### The Union Meetings in Newcastle

The Congregational Union meets at Newcastle this month, and two of the meetings will be devoted to the L.M.S. On Wednesday, October 12, at 7 p.m., Mr. W. H. Somervell (Treasurer) will preside at a meeting in St. James's Congregational Church, Northumberland Road, at which the subject will be "The Realisation of God in the wider fellowship of the Churches". The Rev. K. L. Parry, B.Sc., (Manchester)

will speak on the home aspect of the subject, and the Revs. Frank Lenwood, M.A. and G. Stanley Russell, M.A., will deal with its foreign side.

On Thursday, October 13th, at 3 p.m., there will be a meeting in the Central Primitive Methodist Church, the subject of which will be "The Jubilee of the Central African Mission". Speakers: Mrs. May, B.A., and Rev. E. H. Clark, Kawimbe. This will be followed at 4-6 p.m. by a tea (tickets 1s. each) and a Conference on "The Work of the L.M.S. in our Home Churches".

### How Africa was Filmed

Those who see the new African pictures filmed for the Missionary Societies ought to know of the adventures which befell Mr. T. H. Baxter in the taking of them. One example must serve. From the railway at Elizabethville in the Belgian Congo territory, the party shifted into a motor lorry to make for Mbereshi. In the middle of the journey the lorry ran into a flooded road—bumped and broke a spring—while it was being repaired in the evening, African boys sat around singing "While shepherds watched their flocks by night". But it was not a Syrian night. It rained, with thunder and lightning. There were mosquitoes and tsetse flies, and the car got bogged hopelessly after it was repaired. The party tried to sleep in the tilted car, and when the welcome morning came, went back to Elizabethville in another lorry loaded with fish and driven by an Italian.

**The African Pictures will be shown at the Polytechnic, London, for four weeks beginning on October 24th.**



The Film Takers' Car Breaks Down in Central Africa

## FOR MISSIONARIES IN AFRICA

Jesus, the very Christ of God,  
Whom man as Saviour greets,  
For but three years as teacher trod  
Remote provincial streets.

He taught the Heavenly Father's will  
In dialect uncouth,  
And on an unknown Jewish hill  
Died for unvalued truth.

He died, and for the world set free  
A Spirit none could quell—

To sweep the earth from sea to sea,  
Divine, invincible.

Off to your far-off petty task,  
Unworthy Christian then.  
No more of great occasion ask  
Than asked the Man of men.

In humble Aramaic phrase  
Your Galileans woe—  
And God shall bring in unguessed ways  
New worlds to birth through you.

(Edgar Brookes)

## What Happened at Lausanne

By **T. T. Lew,**  
M.A., D.D.

*Impressions of the World Conference on Faith and Order*

**U**NQUESTIONABLY this is the largest Conference and most representative one of the Christian Church that has been held ever since the great Ecumenical Councils of the Christian Church centuries ago.

The first impression one carries away from the Conferences is that the whole is larger than its parts.

Seventy-two autonomous churches from all parts of the world were officially represented. With the exception of the Roman Catholic Church, the British Baptists and the Southern Baptists of America all the leading Churches of the world were represented. Nearly 500 delegates, including different races, sat together for three weeks, day after day, facing problems which were of vital concern to all. It was an imposing sight. Patriarchs, Metropolitans, Archbishops and Bishops of the Eastern Churches, of the Church of England, of Sweden, Norway, and of the old Catholic Churches sat with ministers of other communities which have no hierarchy. Theologians and divines from different universities of every continent were brought together with laymen representatives who do not claim theological training. They sat together not only in their plenary sessions, where formal papers were read, but also in groups where discussions of a most frank nature were conducted. What is more important, they lived together in hotels and pensions; they sat down at the same table and broke bread together. They went out sight-seeing together. They attended social parties together. They worshipped together. Experience of this kind would soften the hardest-hearted, narrow denominationalist, who would see that however great his own Church may be or has been that is not the whole Church of God. His vision would be broadened. And he

whose vision had already been broadened thereby had it made concrete.

One might not be willing to accept the point of view propounded by others, but he would be certainly lacking in spiritual feeling who stayed through such a Conference and returned home without a new sense of the greatness of the Christian Church, and that the whole is greater than any of its parts. And this impression will be a great asset in itself to the movement for unity.



Rev. T. T. Lew, M.A., D.D.

*China's one representative at the Lausanne Conference on Faith and Order.*



## What Happened at Lausanne

The second impression is that fellowship is more effective as a method of unity than intellectual argument.

The Conference was conducted through seven sections. Each section dealt with one topic, and each topic was given three or four days' discussion after one days' attention before a full session. After full discussion and adoption by the section, with all suggestions and changes incorporated in its final revision, the report was presented by the sectional Chairman to the whole Conference in full session, and was then again, paragraph by paragraph, discussed and received by the full session, and again referred back to the drafting committee of the session for further changes and for final preparation. Then it was again presented later to the Conference for formal reception. The word "adoption" was carefully avoided. Every report was "received" and meant to be sent out in its final form to the Churches which sent delegates to the Conference. One found that all the reports which were accepted included statements of differences on every subject. No divergence of opinion was lightly cast aside.

One cannot help but be impressed by the wonderful spirit of harmony which existed throughout the Conference and without which what has happened would have been clearly impossible. One carried away the impression that it is, after all, not the intellectual statement of convictions that constitutes the Christian bond of unity, but that it is Christian fellowship, that bond of mutual caring for each other, the sense of a common purpose, the sense of oneness in something which is higher than every creed and allegiance one holds. The importance of fellowship, the "getting together" with Christians who hold different views from our own, has decidedly greatly impressed the delegates. This has, unquestionably, great educational value for all, and it will be a factor to further the movement for unity.

The third impression carried from the Conference is a sense that the need of the world is a greater factor to unity than the needs of the individuals and the Churches which they represent. The mission fields were not as well represented at the Conference as one would have liked. There were only one Chinese, two Japanese and three Indians who attended the Conference as officially accredited delegates. Even including the

number of missionaries from those fields there were no more than a dozen. For several millions of Christians and several hundreds of millions of non-Christians in those fields they represented the numbers of representatives were very small indeed. Yet many delegates said that the strongest appeal for unity came from mission fields.

"Unity may be a desirable ideal in Europe. It is a necessity in India."

Thus said the Bishop of Dornakal.

"Remember, with the urgency of the situation on the mission fields, the restraint from the pillars of the Church at the home base is becoming intolerable. We must obey God rather than man. If missionaries feel their natural love and loyalty to the Mother Church strained to breaking point how much more do Indian, African, Chinese and Japanese Christians chafe at the unnatural barriers which are imposed upon them. If to move forward is dangerous, it is far more dangerous to sit still."

Thus said the Bishop of Tinnevely and Madura. To those who have ears these words can never be forgotten.

The message of the Chinese Church presented to the world in the year 1922 on the necessity of Church unity from the point of view of China was also heard at the Conference in the great Cathedral of Lausanne, not only before the Conference but also before a public audience of over a thousand people.

The seventh subject of the Conference was on "The Relationship between the Existing Churches". The section, after careful discussion participated in by every shade of opinion represented at the Conference, brought in a report which included the following words:

"We note with gratitude to God the effective co-operation and union prevailing in the mission fields. The purpose of all Christian missionaries is to carry the eternal Gospel in manifold ways to the ends of the earth. The greatness and urgency of this task is leading to the speeding up of unification which has already set an example to the older communions and shall not be retarded by their long standing divisions."

This report was referred to the Continuation Committee for consideration. The failure of the reception of this report was due to the fact that the Conference adopted as part of the rules of procedure the requirement that every report should be received unanimously or at least *nemine contradicente*.

It was very clear that the sense of the Conference was in favour of what was represented by the statement quoted above, and a great many expressed regret that the report was not received on the same basis as the other reports, showing the general desire of allowing mission fields to go ahead and achieve unity even if unity were for the present moment impossible at the home base.

The fourth impression which one gets from the Conference is that while unity is very urgent and precious, liberty is for ever urgent and precious. The frank statement of the various positions with reference to questions of faith and order in the various branches of the Christian Church to-day reminds one once more of the importance of liberty as a basis for unity. One could not help but retrospect. There was a United Church. Why was it broken up? It was because some few human beings tried to set limits to the liberty of individual believers or tried to define such limits to that liberty which every Christian has the right to enjoy—liberty in Jesus Christ—He Who is Truth, and the Truth makes us free. Our freedom in Him is unlimited. The various Protestant Churches have inherited

this freedom from the fathers of the Reformation. It is a part of their birthright.

From experience of the Conference one felt that any plan for unity which fails to give full consideration to Christian liberty will not only be futile but even dangerous. Throughout the Conference liberty of interpretation in unreserved manner of stating differences was the very essence of fellowship, and this liberty was consistently and persistently safeguarded throughout the discussions. One left the Conference with the deep conviction that such liberty, which was worth fighting for in the past, is also worth the efforts of Christians to-day to preserve and for Christians to-morrow to inherit. Unity is precious and urgent. Liberty is more precious and for ever urgent. No basis of unity that sacrifices the liberty of individual believers or groups of believers will ever be workable.

In the words of the report of Section VII, which was referred to the Continuation Committee for revision :

“Christian unity expresses itself in love, in faith and in the order of the Church.”

And, I may add, the greatest of these is love.

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## THOUGHTS FOR THE DAY OF PRAYER

### Let us Give Thanks

*For* the Church of Christ everywhere, and the men and women in all ages and climes who found God in the midst of her, and nobly did His Will.

*For* our own Church: the fathers, whose devotion we saw; the mothers, whose prayers surrounded us—all who have kept the faith and fought the good fight.

*For* the Gospel's triumph in other lands—the saints and martyrs of the mission fields.

*For* our own freedom to worship in spirit and in truth, and for a world no longer closed to Christ's messengers.

*For* our Society—its great history—its great opportunities.

*Fuller suggestions for intercession will be found in the Handbook of the Watchers' Prayer Union. Copies of the handbook (3½d. each including postage) and other literature on the subject of Prayer for Missions can be obtained on application to the Secretary of the Watchers' Prayer Union at 48, Broadway, Westminster, S.W.1.*

### Let us Pray

*For* the Christians in India, China, Africa, Madagascar, Papua, and the South Seas, that they, with us, may grow in grace and power, commending the Faith to others around them.

*For* all the preaching, teaching, and healing ministries of our 300 Missionaries, 4,500 native preachers and Biblewomen, and our 3,000 Christian teachers.

*For* the spread of fuller knowledge of their faithful service and sympathy with them in their difficulties and temptations.

*For* a vision of what the work means to the world of to-day and to-morrow, and a great determination to support it at all costs.

*For* an immediate response to the need for an assured addition to the Society's income to prevent withdrawal.

# Why is there a Deficit ?

Seven Years of  
High Costs

IN the year 1916-17, with a home income from the British Isles of £118,358, the Society carried forward a small surplus balance. Again in 1917-18 with a home income of £120,049 there remained a surplus. In 1918-19 (income £129,742) the surplus of income balance and legacies completed the wiping out of the accumulated deficiencies of many earlier years and the Society had an entirely clean sheet.

In 1919-20 world prices soared and the burden of high silver exchange began to weigh heavily on the Society's work abroad. No new field commitments were entered upon. In spite of a home income of £156,393 there remained a deficiency of £9,884. The history of the years since 1920 can be set forth as follows:

## Home Income Deficiency

1921 ..	£150,483	..	£38,590
1922 ..	£142,812	..	£29,468
1923 ..	£137,323	..	£27,618
1924 ..	£135,205	..	£29,702
1925 ..	£138,854	..	£29,833
1926 ..	£136,299	..	£25,680
1927 ..	£138,250	..	£25,128

The deficiency totals through the period 1920-1927 amounting to £215,903 were partly met by the following available sums:

From the Forward Movement of	
Congregational Union ..	£75,000
From Legacy Surpluses ..	£77,931
From Available Reserves ..	£12,154
From Special Subscriptions ..	£4,312

leaving an outstanding deficiency balance still waiting to be dealt with of £46,496.

## How it can be met

The magnitude of these figures must not, however, blind us to the simplicity of the real issue. An increased home income of £25,000 will meet the existing situation, and if one fourth of the half million of Congregational Church members in the British Isles gave an *extra penny per week* to the work which the Society undertakes for God abroad, all the needs of the moment could be met, and the Directors be freed from anxiety regarding the present fields of service and the witness for the Gospel which has been committed to the Society.

The Board has set up a Commission of Inquiry into its head-quarters expenditure, in order to see what saving can be effected in matters of administration, but however drastic the recommendations of this Committee may be the fact will still remain that only large measures of withdrawal can meet the need, unless considerable increase of income, amounting to 25% of the income of last year, is secured. At the December meeting of the Board of Directors this question will have to be settled. **The Churches are therefore being asked to inform the Society by November 18th to what extent an advance in L.M.S. contributions may be anticipated during 1927-28 and in the years ahead:**



A section of  
the Swanwick  
Conference  
discussing  
Race questions  
and the  
Sunday  
Scholar

4970

TIME is vital to our cause. We cannot "let to-morrow wait upon I would".

There is nothing that can make up for procrastination in dealing with our L.M.S. situation. Can we make everyone realise that the December meeting of the Board must decide upon the fundamental questions of withdrawal? First, whether withdrawal of some kind has become essential because the churches cannot sustain their existing fields of missionary labour; then, to what extent withdrawal is made necessary; lastly (and most difficult and heartrending of all) where withdrawal is to take place and what missionaries must be recalled. In order to consider their decision and to hear the voice of the Churches in this matter, all possible information must be at the Mission House by *November 18!*

The Board cannot be asked to go on living and working on the basis of high expectations born of hope that is consistently unrealised. Our directors and the Committees of the Board are but the agents of our churches in this matter of missionary administration, just as our missionaries are their representatives. What the Churches do not authorise and justify the Board cannot sustain. It holds no more than delegated power. That is why the whole question of the future is now, under God, with our Churches themselves. This is not just a matter of emergency, though definitely one of urgency; it involves the settled will of our people to serve God and His Kingdom.

We do not speak in our home churches of "untouchables" such as the religions of India know. But we have with us at home and in some of our churches the "untouched". These are the people who could solve our missionary problem both to-day and to-morrow. Some of them give already to missions but grudgingly, and not from the heart. The awakening of a missionary soul within them would work wonders both for the Church at home and for the work abroad. An earnest example in endeavour and in prayer may inspire the indifferent and the critical even more than exhortation. Let us use both.

October should be the month pre-eminently

for an every-member canvass of our people. Those of us who can do more should lead in effort, and everyone may well be asked to reconsider God's claim upon their heart and possessions. Many churches have already begun this task of rededication to the service of the Kingdom. Opportunities for making it a practical matter are offered by means of L.M.S. envelopes, Hope of the World boxes, promise forms, and other regular collections, as well as by annual subscription. Make the Mission House your helper.

Do not think that a special meeting with a missionary address will solve the problem. This is not a stunt, but the beginning of a long and it may be an arduous campaign. It is not philanthropy, but Christian duty, which is in question, and its basis is a knowledge of facts. Every helper that we gain we must hope to keep for the work's sake. Equipment for such a task is therefore essential. Let us speak to others of that which we know for ourselves. Above all we must, in this matter, be taught of God.

Remember through it all our missionaries, and the work they stand for. It is being said on all sides "we cannot let *them* down". The reports to be made to the December Meeting of the Board will show whether we can or we cannot. Unless at that time the essential increase of £25,000 a year in home income is definitely assured the disaster (and no other word will suffice) will be upon us. N.B.

The High Leigh Conference of Missionary workers and Campaign officers reached a level that even the L.M.S. does not often achieve. It would be difficult indeed to say what was the most remarkable feature—the Chairman's fine, sensitive leadership; the spiritual power of the devotional addresses; the early morning Communion Service, presided over by a layman; the delight of listening to our overseas speakers, or the solemn thrill of the informal ten minutes from Dr. Lew, on the Lausanne Conference.

The present serious situation was faced, and the opportunities given for discussion of the immediate task confronting the Society were well used.

# What Sends Us to Prayer?

By E. W. Franks, M.A.,  
Chairman of the L.M.S. Board.



THE most recent Warrack Lecturer, Professor Henry Sloane Coffin, has published his lectures under the title "What to Preach". The book is full of helpful suggestions for ministers in the practical work of sermon making.

The title of this article is suggested by Dr. Coffin for a sermon on the parable of the man who knocked up his neighbour at midnight with a request that he would lend him three loaves to set before a friend who had suddenly arrived at his house just when the larder was empty. The idea is that our social responsibilities send us to prayer. We are familiar enough with the way sudden need or loss or suffering make men turn in prayer to God. How many folk who never prayed were driven to prayer by hard experiences during the War. Of such prayer Psalm cvii. 23-32 gives classical expression. The storm-tossed sailor cries to the Lord in his trouble and is delivered.

In the parable recorded by St. Luke (xi. 5-13) our Lord gives a less selfish reason for prayer. The needs of others and our inability to meet them lead us to turn to God for the help we need. There is, as Dr. Coffin points out, the further thought that the demands others make on us which send us to prayer not infrequently come to us when we least want them and seem least fitted to meet them.

## NEED

The application to the call to prayer, which has been issued by the Chairman and Secretaries of the Congregational Union and by the London Missionary Society, is too obvious to need developing. The Society, for reasons that should be well known to all in our Churches, finds itself quite unable to meet the demands made upon it for carrying on its present work. Unless an additional £25,000 a year is given for the work, drastic and far reaching withdrawals must immediately be made. The thing is too big for the Society, and apparently for our Churches. And so for the sake of the work of the

Christians in the threatened Fields we must call on God.

## PROMISE

And how gracious is the promise of the Master. When by sheer necessity we are driven to prayer, our Heavenly Father gives all good things, all that is needed, His Holy Spirit. Too often when we are oppressed with the vastness of the world-task we turn to the Lord as the disciples did of old. The place, we say, is desert, we have nothing with which to feed the multitude. And the answer comes again, "Give ye them to eat." We bring ourselves, our feeble resources, to Him and find we have enough and to spare for every requirement. Let us give ourselves to prayer and we shall receive the Spirit of God—the Spirit of power and of sufficiency for the biggest need and the vastest task.

## HISTORY

The history of the L.M.S. is proof of the power of prayer. Behind the foundation of it, as of its predecessor, the Baptist Missionary Society, there stand resolutions—faithfully carried out year after year—to engage heartily and perseveringly together in prayer for the spread of the Gospel. Associations of ministers like the Baptists of Nottinghamshire, and the Congregationalists of Warwickshire, stirred up their Churches to a meeting once a month "for united prayer to God for the success of every attempt made by all Christians for the spread of the Gospel." Our Churches will thank God if the pressure of the world's need in this hour of crisis leads them to revive real and vital meetings for prayer. "Who can tell," said our fathers, "what the consequences of such a united effort in prayer may be!" Well we know—the glorious story of modern missions. And what the Grace of God has done, the Grace of God can do again. We rejoice to-day at the amazing response within the Church of England to the World Call. Its secret is in a movement within it for prayer. We are asked to make Sunday, October 2nd, a day of prayer in all our Churches in view of the financial need of the L.M.S., and still more of the obligation of the Christian Church to extend the Kingdom of God. Nor is this call for October 2nd only, but for earnest and regular prayer individually and corporately, day by day and week by week.

"Ask and the gift will be yours."

# The Bewitched Porridge

Old Fears Survive

*In a personal letter Miss Gladys Clarke of Hope Fountain, Matabeleland School tells the following incident to show how deep are the roots of superstition. There are examples nearer home too.*

ONE day last term when we were having lunch, one of the teachers came down to me and said, "The girls will not eat their food." I was not really surprised, because I had noticed signs of war, but I did not say anything to her and went up to school to see for myself. There was a deadly silence in the dining-room when I went in, and the girls were sitting in front of untouched plates of mealies. I examined some of the plates and asked them what was the matter. They merely shook themselves, and did not answer, so I told them the food was quite good. They then poured forth all their woes and grievances, and it was perfectly evident that they had no intention of eating the food. They told me that they had found beetles and other things in their porridge in the morning, and had then made up their minds not to eat any dinner. Their cry was that the cook was trying to bewitch them. It had so happened that I had not liked the way in which the cook had been treating some of the girls, and when I discussed the matter with Mr. Jones he decided to call together the deacons and native minister and find out their opinion as to the best thing to do from their point of view. This cook was a woman whom Mr. Jones took under his protection when she was

chased from her village by headmen because the people thought her to be a witch. One day last year a scorpion got into the girls' porridge. It appears that ever since then they have disliked the idea of Mrs. Nyoni cooking for them, and have been nursing the thought of witchcraft. The finding of the beetle in the porridge again gave the fear the required stimulus. Mr. Jones could not convince them nor could Mtonmpi, their minister. They did not eat the food, and decided to cook for themselves in the future. We had to tell the cook, of course, and have now built her a little house on the farm. I called the prefects together and asked them why they had not spoken to me about the matter before, pointing out the waste they might have saved for one thing. Their answer was rather pathetic I think, "We knew it was wrong to be afraid of witchcraft, and to think that any person wanted to harm us, and so we did not like to tell you, but we were still afraid." Poor bairns, they know, but so strong are their hereditary fears that they are dragged back by them every time. It is not to be wondered at really when one thinks of the environment to which they return for their holidays, and when they leave school. We can only hope that in time the old impressions will become fainter.

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## Mr. W. H. Whiting, C.B.

A Life of Service

THE L.M.S. has been indebted to many expert helpers, but none of them has been a higher authority in his own particular calling than the late William Henry Whiting who died in August. His professional life was spent in directing the construction of ships for the Admiralty. From 1897 he held the offices of Chief Constructor and Assistant Director of Naval Construction, and his wide knowledge of ships and the making of them has been for the last twenty years placed fully at the service of the Society.

In any highly technical work such as the building and maintenance of ships the Directors of the Society are bound to depend upon the advice of experts, and they are never wanting when need arises. But Mr. Whiting was not an outside professional consultant. He was for twenty years an

active member of the Board, interested in all its doings. He had been to Hong-Kong and seen our Missions there. At Ealing Congregational Church and subsequently at Petworth, he and his family worked zealously for congregationalism and its missions; his daughter, Miss Muriel Whiting, has given generous voluntary service at the L.M.S. head-quarters, and his son, Mr. Maurice Whiting, as consulting oculist to the Society, has earned the gratitude of many members of the missionary staff.

The influence of Mr. W. H. Whiting's example will long remain. He set those who worked with him a very high standard of thoroughness and painstaking care. The Directors will miss his wise counsel, but they will remember his devoted service to the spread of Christ's Kingdom.



**Mother India.** By Katherine Mayo. (Cape, 7s. 6d.)

**An Indian Day.** By Edward Thompson. (Knopf, 7s. 6d.) or from the Livingstone Bookshop, postage 6d. each.

TWO books on India have recently been published, one of which, *Mother India*, by Miss Katherine Mayo, has been attracting great notice in the Press. Miss Mayo is an American lady who, wishing to see for herself the true state of India, travelled up and down the land for a short time, and now has written down what she saw and heard. The other, a novel, *An Indian Day*, by Mr. Edward Thompson, is written by one who was for some years a missionary in Bengal, and an intimate friend of many Indians.

Mr. Thompson writes of one of his characters: "He had had his ready-made opinions overturned by intercourse with the best . . . students, seen by him when at their most attractive, for every Bengali instinctively rallies to suffering, at any rate in sympathy, and lacks nothing of willingness to work uncomplainingly and without rest, once he has been pulled out of his initial inertia. He realised a thousand subtler things, and had begun to catch, by flash and glimpse, knowledge of how this race felt and thought. . . . He never seemed to expect to find any barrier of essential difference between East and West." Mr. Thompson's words are true of himself, and it is this attitude that makes his book so attractive. It gives frank discussions between a Hindu Sadhu, a missionary and a Government official, and shows how helpful intimate friendships between Indian and Briton might be to both.

Miss Katherine Mayo, on the other hand, writes very much as an outsider. The "subtler things" are wanting in her account of the social evils in present-day India. Her thesis is "India is a diseased country, chiefly because of wrong ways of living, bad customs supported by prejudice, ignorance and inertia." That it is true in the main no one who knows India at all will venture to deny. It is impossible not to admire the industry which has produced such a mass of information. Miss Mayo saw much with her own eyes, read official documents giving reliable and unmistakable evidence of the low value set on women, the sufferings of child wives and widows, of the wrongs of the untouchables, the shocking methods of indigenous mid-wifery, the ill treatment of the "sacred cow". And she saves her work against the charge of unpardonable impertinence by showing how "the roads that join us to every part of the world continually shorten and multiply", and "Bombay is but three weeks' journey from New York". So a diseased India is a menace to America and the rest of the world.

For the intention of her book Miss Mayo deserves our gratitude—as indeed she does for much of the way in which she has carried it out. But she would have done India and all friends of India a greater service had she been content to state things soberly, giving evidence of what she actually saw, backed up with statements made by responsible Indians or officials.

Instead of that she has added lurid incidents which are certainly not typical, and are grossly unfair in any attempt dispassionately to describe the social conditions of a country not one's own. It would have been kinder and fairer, for instance, had she omitted an instance of a conversation with a Hindu father whom she understood to admit having murdered ten baby daughters. Even were it a true statement (one cannot help surmising that Miss Mayo misunderstood what the man meant) it is by no means typical. (The writer was for twenty-four years in South India and never came across a single case of deliberate infanticide.) Such exaggerations, and there are several, will give a wrong impression to readers not knowing India, and cause needless pain to Indians who read the book. It is impossible not to sympathise with them in that pain. We have only to consider how a similar book, written about England by an Indian or an American, would hurt us even if we felt the greater part of it to be true.

After all allowance for exaggerations and misunderstandings has been made, the facts given in the book will make a new appeal to us to help our Indian friends in their need. Miss Mayo refers to some of their leaders and reformers who are trying to get things changed. They must do the work, but they need help from those who "never expect to find any barrier of essential difference between East and West", knowing that East and West alike need the saving power of Jesus Christ.

In a conversation between a Hindu Sadhu and a Christian missionary (and Mr. Thompson's missionaries are not the wooden absurdities called by that name in most novels) the Sadhu says: "By this token O kindly Sahib all men know that thou hast found God, that thou canst both take and give a jest even under the shadow of the Name. It is the son that plays when the servant dare not enter. I have known missionaries, not Christian ones only, who would have gone in anger because we made sport of their office and purpose."

God is not with that man who thinks "I am I, this great and wise and serious one, men must honour and regard me."

We must face the facts given in Miss Mayo's book in the spirit of Mr. Thompson's if we would really help. We cannot be indifferent—even if only because "Bombay is only three weeks' journey from New York" and much nearer to London. C.M.P.

**The Big World Picture Book.** Six large coloured pictures and a coloured cover. Livingstone Press, 1s. 6d. Postage 2d.

SOME of us wonder what we can give our small sisters and brothers for birthday or Christmas gifts. Even mothers and fathers, and especially aunts and uncles, have to think carefully when birthdays are approaching; so they, too, will be glad to know about the beautiful new book called "The Big World Picture Book" which is just the nicest gift to give little sister or brother for birthday or Christmas.

The coloured pictures of children of many lands are so delightful that the little ones would never tire of looking at them.

# The Indian Church

## Why it Needs your Sympathy and Prayer



At the High Leigh Conference, the Rev. G. Parker, of Travancore, spoke upon the Church in India and its need for the sympathy and prayers of the Churches in England. He pointed out the success of the work in Travancore in the largeness of the numbers (over 100,000) gathered into the congregations, in the advance in education, in self-support, and in the recent considerable movement towards self-government. But the Church in India has serious difficulties and weaknesses which organisation and outward effort can do little to remove. They are difficulties largely carried over from the old pre-Christian life and from inexperience.

### "Weights"

They are "weights" in the Christian life which will seriously retard the development of the power of the Church, and our fellow Christians in India need all our sympathy and prayers in their struggle against them, for here the working of the spirit and sympathetic support alone can be effective.

First it must be realised that the Church in India, with all its gratifying growth, is still comparatively small and weak. This is particularly so if we are thinking only of the Protestant Churches. It is the glory of the Christian Churches that its members have been called from the humbler classes of life as Paul long ago said, but India is a land where rank "according to the flesh" is greatly revered, and since poverty is added to lowliness the result is a community which needs a great spirit within, even with support from without, to preserve it against the great opposing powers of this world.

### Caste

The second natural "weight" inherited from the past is caste. To put ourselves in the proper sympathetic attitude to this we must reflect first upon the caste among ourselves. We know the strength of that. But such divisions with us are fluid, and the "Great War" has been a great merger. But in India they are fixed and rigid. Caste habits and demands with regard to outward acts may be forced to change. But caste does not consist in them. It is a spirit and

is instinctive. Christians in England are apt to think that "new Christians" are something like sensitive plates, ready to receive the new light and impressions, but we have only to reflect how hardly old habits of soul and flesh die in ourselves to realise how great is this encumbrance of the past upon the Indian Church. We speak a great deal about "mass movements", and lately we have tended to regard them as *the* only way by which Christianity may grow in India, but we must remember that a mass movement is the movement of a community which in India means a caste, and when a community moves it carries with it not only its unity, but its exclusiveness also. The danger in this is most clearly seen in the districts where two such communities are in the one Church, or as, I am sorry to say, it is often stated, "in the same Mission". Though every effort is made to prevent its acknowledgment in Church organisations and ceremonies, yet it will appear. In the same Church it will cause jealousies and contending parties which will at times dangerously threaten its Christian spirit. It will also show itself by demands for separate congregations so near to one another that the alleged arguments for their formation are very thin veils for the real reason. But the worst form is seen when one community joins one Mission and another community joins another Mission in the same area. There are Missions so constituted that it would be practically impossible for them to attempt to include others of another caste without causing a good deal of trouble among their members. Here is a burden which the Indian Church has to struggle against, and it does struggle against it, and we must aid, not with severe judgment, but with sympathy and prayer. This matter cannot be regarded lightly. That the work of the great early missionaries in South India, like Schwartz, has largely passed away is due, in the judgment of many, to their indulgent treatment of this great difficulty. In our country, and still more in India, the spirit of caste and the spirit of Christ are enemies, they cannot abide together.

### The Body of Christ

The third difficulty has been stated in a recent Indian Christian periodical. "To us here in India, the great question is, Have we had as yet any vision of the Church which is the Body of Christ? The early Christians had this vision. Whether they were in



Corinth or Ephesus the Christians knew that they were members of the great body of Christ. Can we be said to be governed by any such conception in India, or do we think of it as a social organisation or a Government?" I am afraid the answer to this would be a dismal one. The Church in India is largely composed of independent groups attached to various Missions.

Our responsibility in this matter, the responsibility of the older Christian countries, is easily seen, and we must recognise it, and, in proportion as we recognise it, give our sympathy and prayers for the Indian Church.

### Departments

For the consequent danger is great, since the Christian community of one area will regard itself as a body, and the question is what conception will it have of itself as a body, and the larger the community is, the more important that conception will be. If it does not realise that it is of the one great company, The Church, whose Head and Fountain of life is Christ, how will it conceive of itself? The danger is that it tends to regard itself after the manner of the political body. This is very natural in the smaller native states of India where the whole life of the state is centralised in one governing organisation. Under such circumstances the Christian community tends to regard itself as a small state with its legislative assemblies and administrative officers. In Travancore we are slipping into the habit of speaking of the "Medical Department," the "Education Department," and the "Evangelistic Department," and it is not uncommon to hear one say that he wishes "to take up work in the Evangelistic Department", which means that he wishes to be a preacher!!

This may go to serious lengths. Church matters, and disputes between Christians arising from Church matters, may be regarded as matters of the world to be disputed in the law courts.

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## General Jenkins

Brigadier-General N. F. Jenkins, who died in a vain attempt to rescue a drowning girl at St. Leonard's, on August 19th, was deputy secretary to the Society for the Propagation of the Gospel in Foreign Parts.

His gallant death was a fitting end to a gallant life. In war and in peace he was a self-effacing servant of duty as he saw it at the moment. There have been many occasions on which General Jenkins has

### Put to Shame

In more than one Christian community this most painful circumstance has arisen. It lacerates the Body of Christ and puts Him to shame before the non-Christian world. Surely our prayers are needed that our brethren in India may receive a vision of the Church that will make this impossible, and our repentance is also needed that Missions were ever formed on the denominational basis which has so greatly aided the sense of separation in the Indian Church. The need for Church Union in India is urgent, and it was stimulating to witness at Lausanne the cordial support which was given to every demand that the older Churches should not in any way hinder the movements to remove the dividing lines from the Church on the Mission Field. A united Church of India should do much to bring the vision of the Body of Christ and purify us from lower conceptions. Does it not become a duty to pray for it?

Lastly, let us remember that the old man of heathenism dies slowly, that passions and habits assert themselves at unexpected moments, and a Church may be swept by storms and outbursts most painful. In the end, though the end comes slowly, the Church usually asserts its better judgment and spirit, and sorrow follows. But when we are thinking of those Churches which God by His Grace has called through our labours, we should remember their difficulties also, and in sympathy and prayer bear the burdens of others.

At this time, when there is a possible withdrawal from some part of the Mission Field before us, the most urgent question is, can we leave any Christian community given to us for care by our Lord until the Church within it has found leaders able to guide it through such difficulties as these?

### A Gallant End

worked jointly with the Secretaries of our own Society. He was, for instance, chairman of the Joint Committee, representing many of the Missionary Societies, which carried through the production of the cinematograph film on Africa. Wherever there was co-operative effort such as that General Jenkins was ready to take his part and work heartily for the common good. The memory of his great example will long enrich the whole work of missions.

# The Collector's Aids

## Quick Work at "The Hayes"

LONG before "Swanwick" every prospective conference member is made aware of the fact that he is expected to be a bookworm as well as a "Swanwick".

The arrival of the books at The Hayes is regarded by the railway company as an event (a special truck being necessary for the 30-40 boxes) and by the portorage staff at The Hayes as a tragedy.

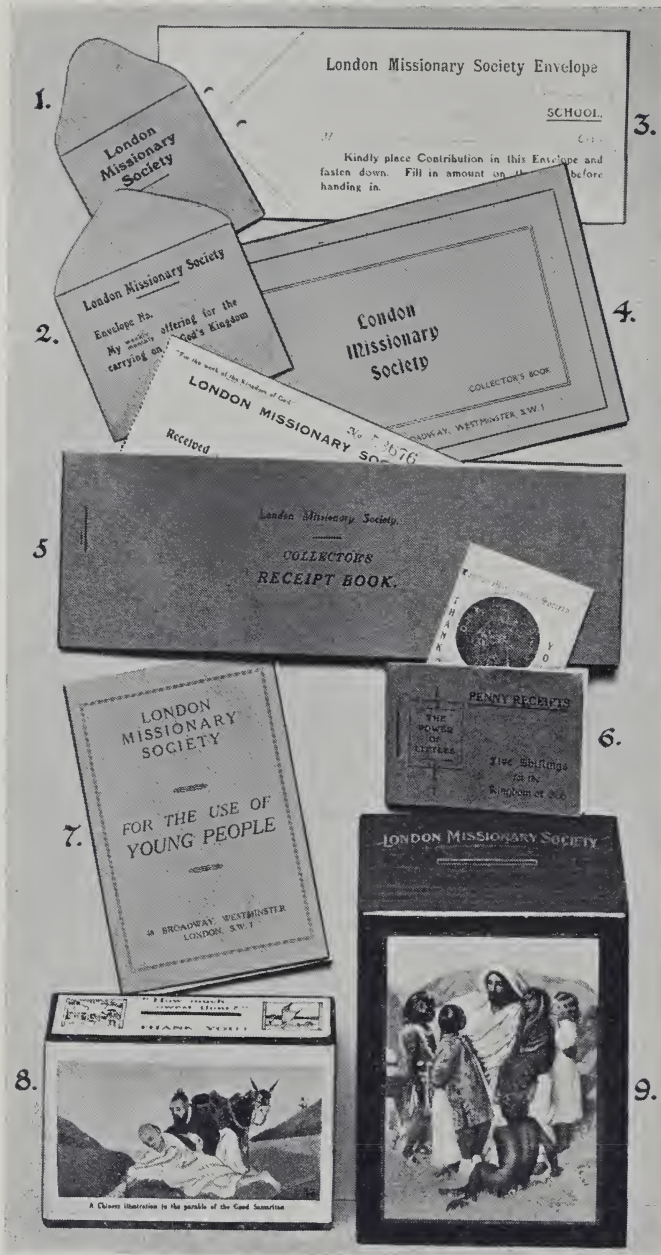
Follows the apparently hopeless task of erecting the stalls and unpacking and conjuring the volumes into some semblance of order. This is a matter which calls forth any latent talent for diplomacy. There are delicate matters of precedence to adjust. These, and other matters, dealt with suitably, we await the arrival of our customers.

The frenzy begins. Many speakers, describing the literature in words of fire, burning with sincerity, work on the human material before them, until the symptoms of buying fever assert themselves. The good work is well begun.

Everyone must buy, and no excuse is acceptable. "No money left?" (this to a young woman who has just spent her return fare on books) "then we must open an account." "We can't get them in our bags"; "Then we'll send them on to you—but *pay* now." Even if they couldn't read, pictures and diagrams are available.

The total of our sales, including orders, was £190. Everybody was kind to the Bookstall.

J.B.



### COLLECTOR'S AIDS

- (1) Pence envelopes for either periodical or special collections.
- (2) Pence envelopes for weekly or monthly offering. These can be obtained numbered in accordance with the number of your subscribers.
- (3) Envelope for weekly class collection.
- (4) Collector's book ruled for entries—not receipts.
- (5) Collector's book of detachable receipts.
- (6) Sixty penny receipts to tear out.
- (7) Collecting card with spaces for entering periodical gifts—not receipts.
- (8) Cardboard mite box.
- (9) The "Hope of the World" box.

Missionary Secretaries should write to L.M.S. Headquarters for specimens or supplies of these Collector's Aids.

# Crosswords—Mainly Indian

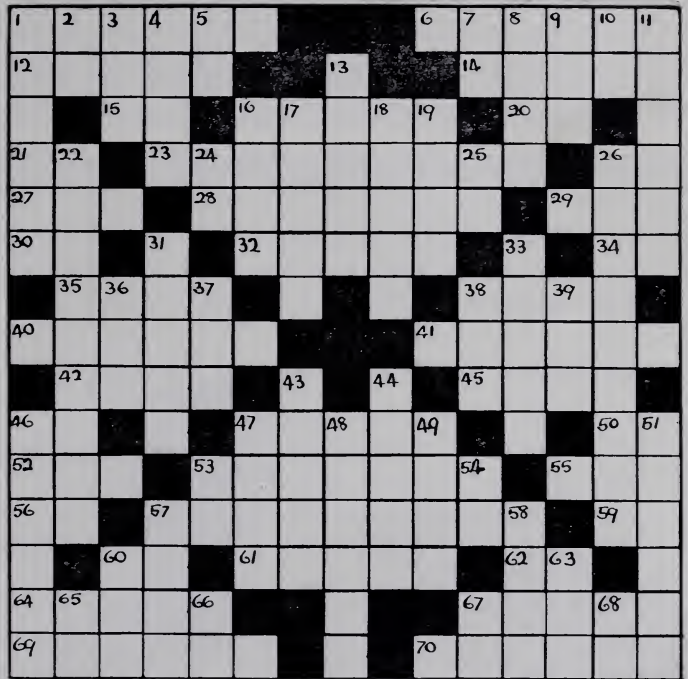
## ACROSS.

1. Province in N.E. India.
6. Mission station in S. India.
12. Sea.
14. Town in N. India.
15. Writer to the Signet (abb.)
16. Girl's name.
20. Like.
21. Bachelor of Medicine.
23. Town in Central India.
26. Book (abb.)
27. Prefix pertaining to the air.
28. Capital of Ceylon.
29. May (Fr.)
30. Yard (abb.)
32. Country roads.
34. New Mexico (abb.)
35. Thought.
38. Hit hard.
40. Town in N. India.
41. Port on W. Coast of India.
42. Hard wood.
45. To strip off.
46. Behold!
50. Upon.
52. Skill.
53. Mission station in N. India.
55. Associate of the Royal Academy.

56. Hic situs (abb.)
57. Town in N.E. India.
59. For example.
60. Companion of the Bath.
61. Dried plum.
62. Royal Academician.
64. Effaced.
67. A saintly person in India.
69. Seeker of stories.
70. Mission station in Travancore.

## DOWN.

1. Province in W. India.
2. Established Church (abb.)
3. Fresh.
4. Cut.
5. One.
7. Anno Domini.
8. Without life.
9. Initials of a famous writer.
10. Exclamation.



11. Small province in N. India.
13. Bird.
16. Worshipped by the heathen.
17. To lay again.
18. Designations.
19. Falls.
22. A go-between.
24. Yacht Club (abb.)
25. Ancient Order (abb.)
26. Mission station in S. India.
31. Province in N. India.
33. Made of elm.
36. To perish.
37. An extinct bird.
38. To soak.
39. Order of the British Empire.
43. Pertaining to the moon.
44. The Mohammedan Scriptures.
46. Town in N. India.
47. Vegetable fibre.
48. Town in S. India.
49. Baby (Fr.)
51. Town in Central India.
53. Band of Hope (abb.)
54. South Africa (abb.)
57. To aid by encouragement.
58. Cart for heavy goods.
60. Companion of the star of India.
63. Fuss.
65. Advertisement (abb.)
66. To perform.
67. South East.
68. Exclamation.

Copies of the correct solutions should be posted to the Editor, "The Chronicle", 48 Broadway, Westminster, S.W.1. The envelopes containing the replies will be opened on Tuesday morning, October 11th, and the first six correct solutions opened will earn a copy of "Through Eastern Windows," by Miss A. J. Marris.

"The overland routes and systems of navigation, and the wholesale reconciliation of native tribes to foreign visitors, by means of which present day explorers and exploiters of Africa are able to explore and exploit, are due to missionary enterprise.

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(Captain Hore in 1892).

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